1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

puzzled with our *plough*, *dough*, and *slough* or *enough*, and with our *rite*, *write*, *right*, and *wright*. But the Tibetans are equally capricious in their pronunciation. *Spyan* they pronounce *shan* and *chan*, *phyag* they pronounce *chhag*, and *byang** they pronounce *chang*. Then again, they pronounce *do* (two), *bDo* (abundance), *mDo* (a short treatise or district), *hDo* (an answer), *rDo* (a stone), and *sDo* (danger), all in the same manner. And these, again, are confounded with the several words that are spelt with *t* and *th*.† It is in fact equally difficult to know how to spell a word from its pronunciation as to pronounce one from its spelling. In correct speaking, the silent initial letters should be rapidly sounded; and they are so by the more learned Lamas, *but by them only*. It is true that Vigne writes *Erganak* for *rGyanak* (the "black plain," the Tibetan name of China); but Moorcroft wrote *Guinnak*. Again, the pronunciation varies in different districts: thus, the compounds in *kh*, as *khy*, and *khr*, are pronounced *thy* and *thr* in Lhasa. *Khyi*, a dog, is called *thyi*; and *khrimpon*, a judge, is called *Thimpon*; but in Ladák they are pronounced as they are spelt. In Lhasa the final *s* in *Shags* is silent, as *shak*, justice. In Ladák it is pronounced *Shaks*. One of the most violent mispronunciations is *Tashi* for *bKra-shis*, as in *Tashi-Lhunpo*. Another is *U*, for *dBus*, the name of a district in Central Tibet. In the time of Ptolemy, however, this word must have been pronounced according to its spelling; for there can be no reasonable doubt that the people, whom he calls *Dabasæ*, are the inhabitants of *Dabus*, now *dBus*.

* In Kanâwar, however, the word is pronounced *Byang*, as in *Byangi*, wool, from which comes Chang Thang.

† So also *dMigs*, object; *dMig*, a hole; *Mig*, an eye; *rMig*, a hoof; *rMigs*, a worm; are all pronounced *Mik*.

414 BOLT--sHing kutik (lit. wood lock) Iron bolts are unknown to Ladákis.

291 BOOT--kapSHa the ordinary general term for a boot or shoe. The
195 respectful term is zhapSHa. There are separate names for different kinds of boots thus: "boot" means an English pattern boot "paboo" is the loose felt ankle boot of Ladák. "peypak" is the long felt jack boot of Yarkhand; "kapSHa" is the ordinary shoe of Hindustan; "móza" is the long leather jack boot of Yarkhand; "soklam" is the cloth jack boot of Lhása and China, it is worn by lamas. "cháruk" these much prized boots come from Yarkhand, they are made of sheepskin or lambskin, the wool being left on, and worn inside. They are sometimes short, and sometimes come up to the knee.

554 [13] BOW TO--go kuk ches (to bow the head) joo cho ches (the
576 ordinary bow of salutation) sa kaney joo cho ches (the respectful bow of an inferior to a superior made by lowering one hand to the ground and then bringing it up to the forehead, which is lowered).
chhakphul táng ches (to join the palms of the hands before the breast as in an attitude of prayer, and to bow with the utmost humility, as in the presence of a king or deity).

262 BREAD--tagee is the ordinary term for the chupati of the country, or any other kind of baked or roasted bread, chhooSHul is the term applied to the uncooked dough Ladakis eat, when on a journey, or whenever they can not cook their food. It is made by mixing water into "satoo" which is the flour of beardless barley.

264 BREAKFAST--chheenan, (the small early breakfast, taken at dawn); tsáma or tsálma (the ordinary breakfast, taken about 8 or 10 o'clock).

291 BREECHES--patloon (of European pattern) Ladákis of both sexes invariably wear these under garments made of coarse patoo. The men's breeches are called "SHághos" meaning "flesh cover" or "kánghnam" meaning "leg patoo" they are cut the length of the wearer's leg and are loose from the

day of the 10th month. The days of the week are seven in number and are named as follows:-- 805

za	Idáwa	or	Monday, or Planet Moon.
za	migmar	"	Tuesday, or Planet Mercury.
za	hlakspa	"	Wednesday, or Planet Venus.
za	phoorboo	"	Thursday, or Planet Mars.
za	pásang	"	Friday, or Planet Jupiter.
za	spenba	"	Saturday, or Planet Saturn.
za	ngeema	"	Sunday, or Planet Sun.

The Tibetans have no "hour" or smaller divisions of time.

CAP--teebi or the respectful word oozha. The black bag-like patoc cap which hangs down on one side is called "bot teep" and the close fitting cap, lined with lambskin, covering the ears is called gónda a gun cap is called topee or tubak i topee. for women's caps see "Head dress." 291 195

[18]

CARPET--stan general term for anything spread on the floor, as carpet or bedding. Satan the coarse Tibetan made woollen carpet zilcha (the Persian or Turkistan woollen carpet ras i stan cotton carpet balistan woolen carpet, chhálee floor cloth made of goats hair. Khuloo ditto of yaks hair. 352 513 286

CARRIAGE--giokSHang (Cart or palki) SHingsta khorto is the Lhása word for a horse cart or carriage Araba is the Turki word. There are no such conveyances in Ladák, where only ponies and coolies can be used. 492

khoorta (for Khooroo i sta) is the word for a baggage poney, and stáool that for a riding pony. For coolies there are different names. The professional load carriers of Kashmir and Baltistan are called "Khooroopa" or "burden men" but as the people of Ladak will never carry a load for hire, except under compulsion, a Ladák cooly is called "beygárpa" or "forced labourer" when employed to carry goods from place to place. An ordinary daily labourer who works voluntarily is called a "hlápa" or "wages man." 482 [466] 463

CASHIER--peyti-pa the only cashier in Ladák is the Wazir's Treasurer, who is termed the "peyti-pa." 645

428 592 583 428 591 592 586 597

his parents have any property. If there is no son, then the eldest daughter inherits. She, in consultation with her parents, picks out a husband for herself. Such a husband is termed a "makpa." He is the property of his wife, and his younger brothers cannot claim to share her. The "makpa" has to live on his wife's property. When he marries, the daughter, the latter inherits the "khángchhen," while her parents take the "khángoo." A "makpa" is only one step removed from the "cavaliere serviente," can be turned out at a moment's notice, for no fault, and even the fact of his having children by the woman, does not debar the latter from her right to dismiss him summarily. It is usual for a woman to give a dismissed "makpa" a sheep or a few rupees. If there are no children in a house, then a son is adopted; for particulars in regard to this, see under the heading "adoption" and "husband."

753 EPILEPSY--za. Ladákis think that if the shadow of a rainbow falls on any person, he, or she, becomes epileptic, but see under "Rainbow".

779 [39]ETERNAL BLISS--deywa chhenmo. The ordinary Ladáki knows little or nothing about the state of "deywa chhenmo" which is apparently very similar to the European idea of "nirvána" or absorption into the Absolute Infinite. Buddhists have no God, according to our ideas, there is therefore no Being into whose Infinity they can be absorbed. They understand "deywa chhenmo" to mean a state of absolute rest and peace--free from all desires and pains, and to be attained only by the spirit of the pious at the conclusion of the period of its re-births or embodiments, in this world.

563 195 EUROPEAN--pheelingpa. This word means literally "people from beyond the ocean," it is, however, applied to all Europeans, whether they come from across the sea or not, e.g., Russians in Siberia would be termed pheelingpa. On the other hand a native of Ceylon would not be termed pheelingpa. The ordinary and more respectful word for a European is the Indian word "Sáhib."

think the Ladákis show much inclination to join the Moravian congregation. A Roman Catholic Mission has more recently been established here, and may possibly prove more successful, as a proselytizing agency, for apparently, there exists an extraordinary similarity between the mystical ceremonial of the Lamaistic ritual, and that of the Romish Church. Religious considerations apart, the Ladákis would do well to adhere to the faith of their forefathers, for Christian Missionaries will never agree that Christianity and polyandry can exist together, they will therefore induce their disciples to drop the practice, though on the day that polyandry ceases to be general, the sun of the country's prosperity will set for ever. Polyandry and Lamaism most effectively check the increase of population, and the consequence is that every one is fairly well off, the people are happy and crime is rare. With a non-Buddhist population, all this would be changed, the country would be rapidly overpopulated, and the people steeped in poverty, misery and crime. The three acres, a cow and a wife principle may be well enough in countries having a landed gentry to be despoiled, or vacant lands to be taken up, but for Ladák, where there is no land to be got, and no country suitable for the emigration of a surplus population, it would amount to an economic error, to encourage the introduction of any innovation, having an undeniable tendency towards the ultimate abolition of the practice of polyandry.

797 595 779 114 [674] [311] [167]

[105]

MOLE--SHmeya or rmeya. Ladákis think that a mole on a woman's face is a beauty. 826

MONK--Láma (general,) geylong (a full monk), geytshul or tsunchhung or chhungjung (a neophyte), but see under heading "Láma." 792

MOP--sumba. In Ladák a mop is made by fastening on to the end of a stick, a piece of sheep skin, with the wool left on it.

MORNING--hngamo (general), ngeema tsikSHar (sun, rise) ngeema-tsalm breakfast time about(10 o'clock). ngeema ngeenggung (mid-day). For "good morning," the word "joo" is ordinarily used; but if a layman addresses a Láma, or when one Láma wishes another "good morning," the word "chhak-tshal" is used. 195 805

792 NUNNERY--chómóling is the name of the village or settlement where all the nuns live. Each nun has her own room or house, which is called a "traSHak," or respectfully "zimSHak." Sometimes two or more nuns live in one house.

576 NUZZUR--chhakkhur. This word corresponds to the Indian word "nazar," while dombung corresponds to "dáli." The custom of the country is that if a man wishes to ask a favour, or borrow money, etc., of another, he must, when making the request, present a "chhakkhur" or "dombung." The former would probably consist of brick-tea and cash, and the latter of ghee, chhang and dried apricots.

787 [112]OMEN--nganltes or nganltas (general); ltasnang (good); ltasngan (bad). The Tibetans are great believers in signs and omens, and they have at least one book filled with descriptions of the various good and bad omens. The following are good omens:--If on the day of a wedding, a rainbow is seen, or the sky has a reddish colour. If the first person seen on awaking in the morning is a venerable old man, or a person carrying water or milk or beer. If in the morning a magpie chatters near a house it is a sign that a guest or a welcome letter is coming. Among bad omens are the following:--If a kite or snow pheasant comes and settles on the roof of a house. If a raven croaks above a house. If a jackal or dog or fox howls at night. If an owl hoots, or a horse neighs at night. If a house takes fire. If the droppings of a bird fall on any one's head. To dream a bad dream. If an ass runs in front of, or brays near, a bride and bridegroom on their way home. If the beer for a marriage feast turns sour. If a person drops a cup and it falls upside down. If the measure of grain with the arrow in it (see marriage) is upset, it is a sign that the young couple will not lead a happy life together, etc., etc.

791 [113]ORACLE--mopa or rtseespa or onpo (a soothsayer, who works by book and rule); ngonkhien (a clairvoyant.)

564 681 [114]OUTCAST, TO--pheeng (or ton) ches (general); khioo ney ton ches (to put a person out of caste for any effence, etc.)

OUTCAST--khioo ney tonkhan (or pheeskhan) (as one who has been put out of caste for offending against the rules of his caste; tonkhan (as one who is a leper or notorious rascal).

tonkhan (as one who is a leper or notorious rascal). 000

[115]PAGAN--The Ladákis have no such a word in their vocabulary. 798
Buddhists are called "Nángpa" or "insiders", while those of other religions are called Hindoos, or, as the case may be. Mahomedans are called "Pheepa" or "outsiders", and atheists are called "Armendirnen".

[116]PARENT--ába (eldest father); ágoo (other fathers); ámá 601
(mother).

[117]PATRON--giápsten (friend); eedam or yeedam (patron saint 776
or tutelar divinity)--nearly every Ladáki has a "yeedam" of 572
his or her own selection.

[118]PAWN-BROKER--bundak or norrdak (money-lender); tshongpa 426
(merchant). The money-lenders and merchants are the pawn- 443
brokers of Ladák.

PELISSE--hlóGHor or hióGHor. Ladáki ladies, when in full dress, 291
nearly always wear a pelisse or cloak of scarlet and green 565
cloth, lined with white lambskin. A rich person ornaments the 301
cloak with heavy silver ornaments at throat, neck, and shoulders. Hlokpa is the goatskin cloak worn by the labouring classes, both men and women, to protect the back. But see "Cloak."

[119]PERAMBULATE TO--skora skor ches. The Ladakis, in so far 788
as they are addicted to religious observances, which is not a great deal, attach considerable importance to circum-ambulation, combined with prostrations, as a means of obtaining a forgiveness of their sins.

PERQUISITE--thoptáng signifies legal perquisite, such as the grain 675
given by [120] villagers at harvest time to the village black- 195
smiths or other village servants. The respectful word is "chhak rsten" or "zhoo rsten" signifying "offering" or "petition present"; phaksup signifies an "illegal perquisite," i.e., 662
bribe.

[120]
PETTICOAT--SHamthap, the red petticoat worn by Lámas of both 792
291

receive "tamchhoo" (meaning "binding water") from the hands of the priest, and this they reverently drink. 788

SACRIFICE TO--skoorim cho ches (to perform the sacrificial rites); chhotpa phul ches (to offer up a sacrifice). The taking of life is contrary to the Buddhist religion, live animals are therefore not slaughtered in the ordinary sacrificial manner. If a Buddhist wishes to offer an animal as a sacrifice, he dedicates it to the gods and leaves it at the monastery. This is termed "tshey thar la tắng ches;" all such animals are kept on the monastery lands, doing nothing for the rest of their lives. Another kind of sacrificial offering consists of satoo, dyed blood-red (by means of the juice extracted from the root of a medicinal herb known as "dreemok") and kneaded, and made into a particular shape and crowned with a cone of butter. It is then termed a "chhotpa." 782 779 792

SAIL--The "sails" of the Chángthắng windmills are of wood, scooped out like a ladle, "(they are called hlungsskor-i-SHokpa"). 000

SALUTE TO--joo (or zhoo) zăr ches, or respectfully chhak phul ches. When equals meet, each says "joo" or "joojoo"; if one is of slightly lower rank, he says "joo ley" and receives the answers "joo." "Salami" is the term for a military salute, and also for a guard of honour. Hniemdong tắng (or pheeng) ches is to come out to salute, as the Lámás and women and musicians of a village come out to salute any person of rank passing [141] through their village. The Lámás come with their sacred musical instruments, the women with offerings of milk, satoo, ghee, chhang, and incense, and the musicians with drums and clarionets. 554 195 576 792 533

[141]

SASH--palthar (a kind of sash-like belt for holding a sword); palthar tắng ches (to wear such a sash); skieyr (kasa kind of waist-band worn by both sexes). The women, in addition to the skieyraks, wear a kind of sash, called a "yok-skieyraks," and from this hangs a collection of ornaments, termed "ldócha," consisting of cowries, needles, pins, a knife, spoon, purse, etc., etc. The brass rosette-like ornament worn on the "yok-skieyraks" is called a "ldólen." 291 301

262 SAUSAGE--tshilkham or náng. A Tibetan sausage is made of mutton or goats' flesh and highly flavoured.

331 SCAFFOLDING-- Wood is too valuable in Ladák to admit of ordinary scaffolding being used during the building of a house, etc., and the builders seem to get on very well, though using only rough ladders (SHaska) and high trestles (SHingtee).

871 [142]SCHOOL--hloptá-kháng. With the exception of the Moravian
777 Mission School at Leh, there is no regular school of any kind in Ladák.

792 [144]SERMON--The Buddhist priests do not preach sermons, they con-
794 fine themselves to reading the scriptures. To read the scriptures
788 aloud to a congregation is called "máney skul ches," and the reader, who need not necessarily be a Lámà, is called "Mâneypa." The reader intones, and as he comes to the end of each sentence, he pauses, and the congregation slowly chants the mystic syllables "aum ma nee pat mey hung," pronounced om máni-padme hum. The congregation cannot understand the language of the scriptures, and does not care to do so, as Ladákis consider that it is the duty of the priests to look after such matters for them.

291 SHAWL--tsádir or tsazar or respectfully namtsar (a shawl); staktra
●195 (the small square shawl worn by Ladák women, either as an apron or hanging under one [145] arm; it is generally made of a check pattern, either in wool or cotton).

231 SHEEP--luk (general); roobo (entire); luk (castrated); lugmo or móluk (ewe); lugoo (lamb); phólaks or thongpa (a fine fat castrated sheep ready for killing); chángluk (the large load-carrying sheep of Chángtháng).

439 [146]SILVER INGOT--These come only from China. Some are im-
435 ported to Léh viá Lhása, but most of them come via Yárkhand. The Tibetan word for an ingot is rdótsat or starmikma, but the Turki words "koorus" or "koors" and "yámboo" are also used. The ordinary koors is worth from ₹ 165 to ₹ 170. There are also smaller ingots, called "yámikma" (value ₹32) and "lugmikma" (value ₹16).

SIN--rdikpa. The inexpiable sins are the murder of a father, a mother, or an "arhat" or one who is about to attain "nirvána." Other chief sins are murder, lying, theft, fornication, and drunkenness. 688

SIR--In Tibetan there is no word for "Sir;" it is not required, as the language of "respect" is almost a language in [147] itself. The word "joo" or "jooley" added to a sentence is a term of respect, thus a servant saying "yes, Sir" would say "kasa joo." The word "Sahib" is pretty will [sic] understood near Leh. 195 ● 576

SLATE--hiámángs. This word means "slate," but as "slate" is the only kind of slab stone known to Ladákis, all slab stones are termed "slate." Samthra (or samtha) is the name of the wooden boards used like school-slates. Dust is scattered on them, and on this the children write. 135 872

SLAVERY--GHóyálches. In former days there used to be three classes of slaves in Ladák. One class consisted of Tartars from the high Chángtháng plain, which stretches from the eastern frontier of Ladák to the vicinity of the Mánásarwar Lake, who had in their childhood been sold by their parents to people of Ladák. Those were termed "GHóyál" and were slaves in the ordinary sense of the word. About 1873, Mr. Johnson, who was then Wazeer of Ladák, ordered all these slaves to be set at liberty, and he prohibited the further traffic in Tartar children. Of the slaves then set free, a few elected to remain in Ladák, but the large majority returned to their own country. Another class of slaves consisted of the illegitimate children of Dógra or Kashmiri sepoys, etc., by women of Ladák. These were termed "GHulámzádah" and were State slaves; they were supported by the Kashmir State, and had to work without receiving any pay. They were not permitted to leave the country. About 1868, an attempt was made to convert them into agriculturists, but owing to their want of skill and capital, the attempt failed. In 1871, Mr. Drew, who was then Wazeer, obtained the Maharaja's permission to set them free. They have long since been absorbed into the general population of the country. The third class consisted of State debtors, or their descendants. These debtors were fraudulent debtors having made away with, or 567 [848] 687 567 426

TEA-SPOON--thurmang chhungan (the ordinary spoon); chhá́thum, or respectfully solthum (the large brass spoon with which tea is ladled into the cups). 415 195

TEMPLE--Ladákis have no temples, and are not addicted to congregational worship. Almost every man has in his own house, if he is a rich man, a "Hlakchhung" or "idol room," where a Lama always is on duty to attend to the lights, repeat prayers, etc., and if he is a poor man a "Chhotkhang" or idol room. The apartment in a monastery where the sacred books are kept is called the "Chhoskhang." The room in a monastery where congregational worship takes place is called "Dookhang" or Rdookhang. 346 778 565 792 792 779 794

[160]TOBACCO--tamak. Ladákis smoke the pure leaf of the tobacco plant, grown in Baltistan. They dislike the abomination of the Indian bázár. 276 439

TOOTH-ACHE--so-i-zuk. Tibetans think that tooth-ache and the decay of teeth is caused by the presence of a small worm, which they call "So-i-boc." 783

[161]TRANSMIGRATION--khorwa or skorwa, the theory of "metempsychosis" (which see) or the six classes of beings in which re-birth of the soul may take place. 775

TRAP--peeltem (any kind of contrivance, other than a snare or noose, for catching animals); peerdung (with falling trap door, like a rat-trap). 224

TRINITY--konjok sum. The Buddhist Trinity consists of (1) sangeys konjok (Buddha); (2) chhos konjok (the Buddhist scripture); (3) geyndun konjok (the Buddhist priesthood). 779

[162]

TROUSSEAU--raktak. This is the word used to denote the whole of the property, of whatever kind, which a girl gets from her parents when she marries. The chief object, from the bridegroom's point of view, of having a set wedding is to get hold of this "raktak," for if there is no formal wedding, there is probably no "raktak." Hence the object of celebrating a wedding long after the woman has become the unmarried wife of the man. But see "Marriage." 583

311 UNCULTIVATED--stong (waste land); tha (land which is only temporarily uncultivated).

556 /165/ URN--samáwár. The Russian combination tea-pot and urn.
415 A cylinder for holding charcoal, passes through the centre, and the tea and water are put in and boiled by means of this charcoal. These urns are much used by the well-to-do people of Ladák, especially when on a journey.

426 USURER--phar-zákhan. The Indian and Kashmiri traders of Leh do
792 not do much in the way of money-lending. The people seldom borrow anything but grain, and this they usually borrow from the monasteries. The Indian bazar rates of interest prevail in Ladák. For money, one anna per rupee per mensem is the usual charge, and for grain "sowái" is paid, that is to say, for every four parts of grain borrowed, five must be repaid at the time of the next harvest.

562 /166/ VEIL TO--yola kap ches (general); rdongyol kap ches (the
292 face). Tibetan ladies do not ordinarily wear veils, except in the case of the ex-Raja's wife, who is supposed, when she appears in public, to wear a veil, called "SHokSHok," which is made of silver wire and studded with pearls and turquoises.

577 /167/ VIRTUE--geywa. The ten chief virtues, as defined by the
779 Buddhist scriptures, are the abstaining from (1) killing, (2) stealing, (3) fornication, (4) lying, (5) abuse, (6) idle talking; (7) calumniating, (8) avarice, (9) mischief, (10) heterodoxy.

574 VISIT TO--jal la chha ches (when the inferior goes to visit the
554 superior); jal la yong chuk ches (to receive the visit of an
• 195 inferior); thuga chha ches or thuk ches (when the visit is between equals); thuga yong chuk ches (to receive the visit of an equal).

VISIT--jalches (of an inferior to a superior); thukches (between equals).

VISITOR--jalkhan (of inferior rank); thukkhan (equal in rank to the person visited).

862 /168/ WEAN TO--peebee chat ches. Ladákis don't wean their children till they are two, or even three, years old.

564 WEAVER--thakkhan. There is no "weaver caste" in Ladák.

286 /169/ WIDOW--mórangmo. But see "Marriage," "Divorce," and
589 "Remarriage."
601

to the decreasing of the number of filled chang kegs. Their brown faces assumed a shining copper color, the voices became increasingly loud and more excited while the bride's father stuck to his demands with the stubbornness and obstinacy with which they were all familiar. Finally Stobsldan asked him, "Is this your final word, gaga?" Yes, my last, by the 'three jewels' (48)!" "This is too much," shouts

583
584

48 In Tibetan the oath goes: "dKon-mčog gsum" (pronounced, konchog sum!"), the "Three Jewels"; they are the components of the Buddhistic trinity: Buddha, the Law, and the Monkhood. The Buddhistic Tibetan has constant oaths on his lips with which he believes it necessary to reinforce even quite unimportant statements and assertions, a proof of how much and how readily the great majority of them lie. Other oaths are: "May the monastery get me (dgon-pas nam śig)!" by which the gods are meant, whose pictures are in the monastery; they are asked to "come and get" the person uttering the oath. The subordinate clause, "If my statement is not true," remains unexpressed. The form "sku t'san-mas nam śig, may all the gods get me!" also occurs. Another form which is to be heard daily, is "a-mai śa, or bu-t'sai sa," which means "the mother's flesh, the son's flesh," which is also used with he naming of a particular name, "T'serin-gi śa, Rol-mai śa, Tsering's flesh, Rolma's flesh." Tibetans explained to me that this meant: "If I have lied I shall eat the flesh of my mother, of my son, the flesh of Tsering, the flesh of Rolma," an oath which is supposed to derive from the time when cannibalism prevailed in Tibet. In court there often appear false witnesses who, bribed with a few annas, swear to everything that is demanded of them.

[195]

Stobsldan, whose customary politeness had been smothered by alcohol, at the people from Tingmogang, "the old money-grabber wants to make a profit. The whole rope is not worth 120 žo. The gaga is trying the make a fool of us! Come, Lobsang Wanggyal, we shall go home! Your son /63/ can get ten brides if he wants them; there are many other pretty, decent and wealthy girls in Sham (Lower Ladahk). Give us back the coral necklace, Chirpon, and tomorrow we shall send you back the large copper pot (zan-bu) that you sent over to us. Then you may wait until a rGyallu (royal prince) courts

/Dictionary/ they are supposed to be bringers of the plague in particular. In wedding song No. XX[1] four types of gNyan are enumerated:

> At the blue zenith the gNyan of sun and moon,
> Near the high cliff the gNyan of the wind,
> In the wide ocean the gNyan of the babbling, rushing billows (?),
> In the flowing water the gNyan with loud voices.

This little verse again shows the world divided into the three parts of heaven, earth, and water, and it indicates that the Tibetans imagined the entire world to be populated by small, evil-doing spirits.

In connection with what was said before, we ask ourselves how matters stood among the Tibetans with respect to ancestor worship. If, at the present day, we do not find much of this kind of worship, this is to be explained from the introduction of Buddhism. It should be remembered that the belief in the transmigration of souls, which came into the country together with Buddhism, placed the ancestors in successive rebirths. In the songs of the Dard the Mum-mo, really "uncle," "eme," the forefather, plays an important role. Among the Tibetans, however, I have not encountered a similar figure as yet.

On the other hand, it is possible that some forceful exclamations, popular oaths, that are used by the West Tibetans, point to something like ancestor worship. The exclamation of this kind which is heard most frequently is: A-bii-sha, "by the flesh of my grandmother." In the Bonpo book gZer-mig we very frequently find the word phe-sha as an expression of forceful affirmation. This was probably in its original form pha.-sha, meaning "by the flesh of my father." (This is all that up till now it has been possible to find in this field. A single case of a prayer addressed to one's deceased father, and of a father entombed in a stupa are to be found in the saga of rGyal-sa-dkar-po /Journal and Proceedings of the Asiatic Society of Bengal, Vol. III, p. 322./ /The preceding brackets are the author's. --Translator./ The son of mDapon-gon-ma had been wounded and vanquished. He prayed for his dead father, and the latter showed him an arrow by means of which he would again be able to regain the victory.)

Cult Places of the Ancient Tibetan Religion

I have succeeded in discovering a number of the cult places of

[1] [See cat. 116, pp 1-8 for references. --Analyst]